

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fixed,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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CHRISTIAN INTELLIGENCER.

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PROPRIETOR.

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ADDRESS.

Delivered before the Temperance Society of Bowdoinham Village, April 15, 1833.

BY H. CURTIS.

MR. PRESIDENT, and Members of the Village Temperance Society.—In compliance with your wish, and in the discharge of a duty incumbent on me, as a member, I stand before you this evening to add my testimony, and to offer such remarks as my humble abilities prompt and my feelings dictate, in support of a cause, in which I feel a deep interest. To the members of this assembly, most of whom have convened many times before on the same occasion, it hardly need be said, that the baseness sin which we deprecate, the vice which we aim to suppress, the evil which we deprecate, the demon which we would vainly employ our might in casting out; is that species of intemperance denominated drunkenness. We say that species; although there are other kinds of intemperance; still we may justly consider this as the parent of abominations, the chief captain of the host, and the prime minister of the court of death; and before whom if seated in royal state, most of the miseries and calamities of life might present themselves, to reverence and congratulate, as their principal patron. In considering the use of ardent spirits, and their effects upon the community, I might class this prevailing vice under different heads, as temperate drinking, free drinking, occasional drunkenness and habitual drunkenness. Such a classification however I believe as unnecessary, as that I should enter into particulars in discussing the different proofs and qualities of Rum, Brandy, Gin, Whiskey, all of which contain properties so nearly related, that their effects are in nothing different in ruining estates, health and character; and producing beastliness of temper and conduct.

The former of these stages may properly be compared to the fountains whence the evil streams are poured forth; and the latter as the gulf into which they fall, in constantly accumulating streams. To intercept and break up these fountains of dissipation, appears now to be the object and the hope of all who interest themselves under the banner of total abstinence, whose motto is touch not, taste not, handle not, the nuclear thing. Any person who has a common opportunity for observation, during a few years past, must have observed; that the excessive use of ardent spirits, is a vice of a most guilty character; and one from which no state, or town or neighborhood, however retired is free; a vice which is fostered and cherished by public customs; sanctioned by the silence and the consent, by the correspondence and the business, by the domestic and social habits of the moral and religious members of society; as well as those who are set in higher stations as ministers for good; a vice which still threatens to prevail, till it devastates the fair heritage of our Fathers, and brings down upon us, the merited judgment of Heaven. It is believed that there are evils, the magnitude of which is so extraordinary as to prevent there whole from being distinctly seen. Whether this may or may not be the case with regard to prevailing vices in general; it can hardly be doubted respecting that one now under consideration. It is not easy to see at one view this great evil. It passes before in parts and we do not easily see the whole even of our community, much less the sum which constitutes the guilt, disgrace, debasement, and misery of our country at large. With the deepest regret, with the remorse of pungent feeling, with the blush of conscious shame be it said, that our favored land, blessed with all that liberty and freedom which render a people noble and intelligent; and that show of gospel light and truth which is sufficient to constitute a nation, virtuous and happy: with shame be it said, that this is very country, that we are the people among whom this vice most extensively prevails. That this brutalizing vice should have arrived at such a climax since the time in which this country was first settled, exceeds all reasonable calculation. If we look among the christian nations of Europe we shall assuredly see, that we are far in advance, even of the most uncultivated, in this alarming sin. Even in those kingdoms where papal supremacy has banished all but the forms of religion, a drunkard is hardly to be found; and if we look for this brutal character among the hundred and ten millions of Mahomet's deluded followers, our search will be utterly vain. So much to our discredit and to the shame of any christian people, is the integrity with which every Mahometan adheres to the precepts and injunctions, of his false Prophet. We have justly boasted of our highly religious privileges and republican institutions, in contrast with the abject condition of the nations of the Eastern continent, and they have responded to the proclamation, by denouncing us a nation of drunkards and criminals; and this response has been re-echoed by the savages of the Western wilderness. It is no less wonderful, than melancholy, to observe how this contagion, like a cloud, has gathered and spread; till it has become incorporated with the habits of every class of our citizens; defacing all orders of society. It is seen not only among the outcasts of great cities; among the untutored and uncivilized people of colour; among the red sons of the forest who roam through our settlements, and become instructed only in our vices; but among farmers, merchants and mechanics; and those who occupy the desks of civil and sacred literature; and even among the matrons of our country. In every section and corner; its consuming ravages have been felt. No holds of education or civilization, of morals or religion, have been so strong that it has not successfully assailed them; raised and supported by the corruptions in-

self has caused throughout the community. As a modern writer correctly observes, "it abounds in the sacred possessions of the puritans, and among their children in the wide spread territory of their emigration; setting at naught the moral power of the schools and churches, and ministry and sabbaths, which they bequeathed to their posterity; and if the public conscience blows over it, it is not strong and lasting enough to bear it from its elevation. It has invaded the sanctuary, it has ascended the pulpit, partaken of the sacrament; and even now numbers among its guilty victims, many whose names are inscribed on the church roll, whom it is impossible to prove guilty, because not seen drunken and staggering in the face of day." This is but a faint abstract sketch of what has been, and still is to an alarming degree, the sway and progress of this fell destroyer of the human race, over the people of this territory, and throughout every portion of the community, in our country.

From the youngest to the oldest, from the highest to the lowest, and over a great portion of all, the wasting destruction yields its authority; and in many cases holds undivided empire. The devotions which are exercised, the honors which are paid to this captain general of vices, are exhibited in the prattling infant, who takes his first lessons in the science of drunkenness by receiving on the knee of his beloved parent, the sweetened dregs of the glass; (which he thinks good because his father loves it.) In the pert stripling who christens his new "new-born manhood" with the beverage, and in the man of high station and authority, who in union with his fellows quaffs his bumper of Brandy, drinking to the good health of his associates and robbing himself of his own. Hitherto I have spoken of this vice and of its prevalence in general terms as existing throughout the nation at large; and as such, a more minute examination will convince us that the statements are not the errors of enthusiasm; but the result of sober calculation. To limit ourselves to New-England, emphatically styled the land of steady habits; from the best calculation in Nov. 1827, thirty habitual drunkards were found for every 1200 inhabitants, which is one to every 40; and this, on review, was found to be true in places of superior morality. Of this number generally 3-4 and probably in all cases more than 1-2 are heads of families. The scenes which we have witnessed in this town within 15 or even ten years past, furnish ample proofs that these remarks are applicable to us, in common with those of other places. Having been in most of the States which compose the Southern, Middle and Western divisions of the Union, judging from what I have seen I have good reason to believe, that no town, Village or neighborhood, not the vilest within the bounds of N. E., furnishes a parallel with the best of those of the other states, in the use of intoxicating liquors.

The fruits of this vice are as various as the stock itself is prolific. Expunge it wholly from society and then, and not till then, shall we see the sum of woes, miseries, sorrows, poverty, sickness and premature deaths it has occasioned; nor till then, in my sober opinion, can we estimate what is the measure of virtue which we naturally possess; nor what good dispositions we might exercise in the condition of a civilized and christian people. As I before observed we regard moderate tipping as the first symptoms of the disease; frequent drinking the signs of its more advanced stages; in occasional drunkenness we see it in full prospect, with all its beastly deformity; and in habitual drunkenness it appears perfect in its entire and permanent loathsomeness. There is perhaps no figure which furnishes a better simile, than the common saying, that moderate drinking is the school in which drunkards are formed. In testing the truth of this, we do not say that every moderate drinker becomes a drunkard, any more, than that every pupil becomes a finished scholar; but that every confirmed drunkard was once a moderate drinker, as is strictly true, as that every finished scholar was once a pupil. Until very recently the cases of reclaimed drunkards have been so few, that the malady of intemperance when once thoroughly established, has been thought incurable. Not many years since the eminent Dr. Warren of Boston, said at a public meeting of the citizens: "After 25 years careful observation I have known but one reformation." At the same meeting a clergyman seconded the observation, repeating the same words. Instances of this kind have been less uncommon within the last few years; in which time so many and great exertions have been to suppress the evil; still cases of this kind have been so rare, that they may be viewed as phenomena. Among a population of 13 millions but about 4 thousand can be numbered of this character.

Is the devotee to his bottle a Father or a husband, the grog shop or bar room, is his common resort; and a home dearer to him than his own house; and the wretched vagrants he always finds there, companions more beloved than his wife and children. Many a comfortless day and many a gloomy night must she pass in solitude, while he who should cherish and protect her, is jovial over his cups in the haunts of dissipation, tripping up in feats of drunken revelry with kindred associates; the only suitable companions that can be found for him, among men or beasts. And when at length he returns instead of the kind and consoling husband, behold an inhuman monster comes reeling in; muttering his surly oaths, and foaming with the rage of a disordered brain. Instead of a smiling and delighted wife, behold a timid and afflicted female, flying for refuge from the blows of that hand, which but a few years before was pledged for her protection; and from the curses of those lips which had vowed eternal constancy and regard. This was the woman whom before the marriage altar he had sworn to love and cherish as his wife; and he is the faithless wretch who has violated those most solemn pledges. His children instead of receiving the caresses of a tender and affectionate Parent are, with countenances distorted with

fright, lurking in some secret corner, to shield themselves from the fury of their worse than brutal father. This is no fanciful or exaggerated picture. "Tis a tale of real life" which, I, and I doubt not many of my friends present, have repeatedly seen. If there be wrong in the statement, it is because but "the half is told." Alas, disconsolate wife! hunger and cold from want of the necessary comforts of life; blows, bruises, oaths and curses, and a broken heart, are what thy debauched husband provides for thee. Alas! unfortunate children! poverty, misery and rags, bespeak the provision their selfish father makes for them during his life; shame, ignominy and disgrace, the legacy he bestows on them by his premature death. Their education and their morals are alike neglected; and as little care is manifested by their father, that they shall appear in the school-house, as that he shall be seen in the house of God. This miserable drunkard who has thus brought destruction on himself and ruin on his family, was once only a moderate fashionable tipper. Is the drunkard a son; anguish, sorrow and grief, and perhaps the loss of their fortune, is the reward which he bestows on the mother that has borne and watched over him; and the father that has nourished and instructed him. Disobedience of their commands and disregard of their advice, the duties he performs for all their anxious and watchful care, for his future interest and welfare. The torments and gloomy forebodings which wring the breasts of parents, as they behold a beloved son thus initiated in the broad pathway of perdition; hastening on with rapid strides to inevitable disgrace and ruin or to an untimely grave; I presume none but parents can fully realize. No wonder that they thus become aliens to comfort and companions of despair.

Who has not seen the young man of graceful features and hopeful prospects, just entering upon the stage of action, who promised to be useful in his station in life; dear to his friends; beloved by his associates, the pride and delight of his relatives; whom fond and indulgent parents hoped would become their support as they journeyed on toward the verge of life? Who has not seen such an one fall a prey, to this nuclear spirit sur-named ruin, and a willing captive to its power, led away into the wilderness of vice and misery, far from all enjoyments which render life happy and existence a blessing? If he live out more than half his days, it is to furnish in the gratification of his appetite, to be the torment of his family, a burden to himself, a nuisance to society, a vexation to his fellow men, a shame and a disgrace to his connexions, a curse to his only friend, the earth, which daily bids him welcome to a final resting place in her bosom. What is the entire course and improvement of him thus accomplished in the science of drunkenness it is needless to say. Suffice it to add, that in occasional and fashionable drinking, we saw him faithfully studying his alphabet. How often does the indulgence in what is termed social drink, lead the tradesman or mechanic, to become impoverished of a daily, and hourly draught. The result is rarely deceptive. His customers call at his shop. That is not the place where he may now generally be found; from the store of the retailer he is rarely absent long. He is also become very active at raisings, husking bees and the like, and very constant at military elections, and musterfields; and at what places soever spirits are plentifully supplied; and mostly likely for that reason more than any other, his seat has become vacant in the house of divine worship. His property passing under the hammer of the auctioneer for a small part of its real value, his family turned on the cold charities of the public for support, and himself a hopeless sot, form the sequel. Why the decaying situation of those buildings and fences, and the ruinous condition of those fields and orchards, which once presented to the visitor the appearance of permanence, neatness, and skillful cultivation? Why this slovenliness and neglect where all once bore the aspect of domestic economy and industry? The owner has become a stranger in those fields and meadows, which he once delighted to dress and cultivate; he has forsaken all the pleasures of his home, his family and domestic circle, for the love of his glass, and the delights of the dram-shop, to which he daily resorts. There see him joyful from the effects of stimulating draughts; rejoicing in his self-imagined greatness, triumphing in his wisdom, blaspheming his Maker, and cursing his fellow-men. He drinks, he tips, he tips again, and again reels, fills his bottle, and at a late hour if he can find his way into no stable or sty, attempts to stagger homeward; stumbles and falls into a ditch which is probably his resting place for the remainder of the night. If he live to recover from the paroxysm of drunkenness, he returns home in a condition more like death than life.

This lost being is not as yet wholly destitute of reflection; an oh! what poignant pang does it furnish. But he is likely past the period of reform; he has not the fortitude to resist his appetite; seeing his character is lost, his fortune fast becoming a wreck, and what must chide the eye of any thing rational, the faces of his family; with gloom, sadness and mourning, depicted in every feature, as a respite from so distressing a spectacle, in the madness of despair, he curses his conduct and his impending fate; and listens back to his old haunts, there to drown in the cup his reason and his cares. Is this lost being wholly self ruined? Is there not an instigator to his wickedness, or at least an accomplice in his criminality? Who is he that stands behind the grog board, furnishing the drunkard with the liquid fire which is consuming him? reaching forth his bottle, to replenish the glass with dose after dose of the poison, as eagerly as the other swallows it down, and repeats his call for more? I do not say that any such are found in this village now. Heaven forbid that there should be, but that there has been such I am the witness. I have seen the son of a dissipated father trembling and in tears, with eloquence and entreaties that should have moved any human heart—remonstrating and beseeching him, that he would furnish his parent no

more, with the means of intoxication. Deaf to all the remonstrances of a disconsolate child, regardless of the desolation of comfort and peace, he was instrumental in occasioning, to the mother and family; listen to his grave apology: "Your father loves liquor and I am sorry, but he will have it, and if I do not furnish it for him somebody else will." Thus offering a hypocritical excuse, and pronouncing a *quies* to his guilt-hardened conscience. Now listen to the secret whisper which was heard from this same character, but a few days previous. "I expect soon to possess that man's farm." This disclosed his vicious motives and told the naked unvarnished truth; and this is but a fair specimen of the hundreds and thousands of dens of profligacy, and their semi-human keepers, that infest the country at almost every corner, purchasing estates, ruining the happiness and quiet repose of families, by the contemptible traffic of 3 cents, and 4 penny drams.

If ever the breast of Philanthropy is wrung with insupportable anguish; if ever the bosom of compassion is pained with the keenest sensations; if angels in heaven ever wept, it is in view of such actors; and over scenes like these. It is a fact, well known, that it has been customary with grocers and country merchants, to retail intoxicating liquors; very many of whom have appeared willing to make as many drunkards as possible. But it is also a fact worthy of remark here, that since the warfare with the enemy has become general, a large proportion of retailers, and in some places a majority, have set aside their decanters, and gill cups, washed their counters, wiped their hands and become foremost to aid in exterminating this pest from society. Refusing for paltry gain, thus to "press the cup to their neighbour's lips" and to teach their sons to become drunk and immoral. Of such I beg leave to say, that if they are independent the public owes them a debt of gratitude for this sacrifice to its interest. If they are not we cannot forbear to admire and extol their example of spirited benevolence. If there be not enough of moral goodness among men, to bestow on such an appropriate reward; and if by resisting this tempter, they are driven away into the wilderness of penury and hunger, "angels will come and minister unto them." Verily, there is a reward to the righteous.

The immensity of crimes chargeable to the use and effects of spirituous liquors, has hitherto precluded the possibility of any just estimate. But from some leading facts we may judge them to be almost as numerous, as are the criminals throughout our land. The late declaration of the Chief Justice of this State, may for the present suffice. We heard him say thus. "During more than 20 years constant attendance at the bar, and on the bench, I have seen but two criminals arraigned for trial, whose criminality was not directly, or indirectly, to be traced to the effects of ardent spirits." This assertion coming from so able and distinguished a jurist; may be admitted as forming a correct medium for calculation. But in addition to crime and its consequent miseries, what must be the immense sum of woes, tears, groans, pains, lamentations, distresses and perplexities, this evil has caused throughout the world!

Pure, angelic spirits turn away with horror from the sad sight; the heart of sensibility bleeds, and her soul sickens and dies within, at the withering prospect. It should have been expected that Societies formed and designed to arrest the progress of an evil, so fruitful and so mischievous, would escape the invectives of detraction, and meet no objector. Such however not being the fact, some of the most common objections, I shall proceed to notice. Says one, "I disapprove of the principle of entire abstinence. A little spirit sometimes is necessary even in health. A moderate use of it certainly does no harm;" supported off by the quotation, every creature of God is good, &c.

In answer to the first remark, the disapproval of entire abstinence means, the approval of a little intemperance in the use of spirits; arising without any doubt, from the love of it; and the consequences of indulging such an appetite. I have already considered. The idea, that it is not necessary, is abundantly supported by thousands of reformed drunkards abroad; and by hundreds at least within the circle of our acquaintance, all of whom freely unite in declaring, that since they have wholly abandoned the use of it, they enjoy far better health and more vigour of mind; consequently, are more strong and active. Again, this moderate use has been advocated by several whom I have known, who are now incorrigible drunkards. "These too were men of strong minds and superior abilities; and who undoubtedly once thought that they could restrain their appetites. But so much for tampering with an enemy that should always be kept without the gate. It is a sad perversion of scripture, meaning to call this invention of man, but three hundred years old, a creature of God. No wonder, that that should be a consuming poison which is produced by putting a force upon nature, and torturing the creatures of God by fire! The words a little and sometimes are in current use with the confirmed tipper. Through his *some-times*, frequently means seven days and some nights in the week; and his *little*, sufficient to occasion absolute drunkenness during the whole of that time; still he will say, he never makes but *little*; nor, oftener than *sometimes*. Should you see him after a night's carousal, his clothes torn and dirty, his visage bruised and bloody, either from coming in contact with the knuckles of an adversary, or some other substance harder than his face; possibly in stammering out an apology, he may acknowledge he has taken a little too much. It is also said, "Seeing that so great an excitement prevails on the subject of temperance, there is fear that it may be overdone, or carried to too great an extreme." Let it be said, in reply that where temperance prevails as extensively as intemperance has, there will be sufficient time to talk of extremes. As well might we

say, that a nation may too carefully guard against an invading foe; or that a community can be too cautious in taking measures to avoid a contagious sickness. If there be such danger, it would in neither case be believed, or acted accordingly. The complete extirpation of this monster from among the human race, is the greatest possible extreme, and that is a very desirable one. But the most common and perhaps the most plausible objection to temperance associations, is this, "I am temperate enough already, I wish well to the cause, but do not see that there would be any use in my joining a society." My friend, if you are truly temperate and a friend to the cause, why stand back? It ought to be your object to make others so; hence the necessity of lending your name and influence. But what, think you, would have been done to effect this reform, which we see going on, had all others offered this excuse? Should a hostile nation invade your country, your duty would not consist in merely wishing success to your fellow-citizens, who volunteered to repel the enemy, and talking of your courage; but in coming forward joining your countrymen in arms, and acting your part like a brave soldier. Not long since a gentleman, an esteemed friend, in objecting to temperance societies, said, (if I understood him correctly) "that it is the case in some societies, that the single ladies, who are members, will not receive the addresses of any young man who is not also a member, or does not advocate total abstinence, in the use of spirits." "They presumed," he said, "that any man of honour, would shrink from such an association, as from the proffered embrace of a poisonous serpent." My opinion differs widely from that of this friend. I commend the prudence of those females; I would that this example of heroic virtue might become universal. Then would you, young ladies, be safe and free from the miseries of drunken partners, and though your husbands might not all be honourable men, they doubtless would be rational and temperate. A word to those whom it is my peculiar privilege to denounce. Brethren, I esteem the cause in which you are engaged, a noble and benevolent one, and every way worthy of your deepest concern, and strongest support. Your efforts, thus far, have been attended with success beyond your most ardent expectations. You have effected much since you became an organized body, but yet much remains for you to do; and you have much to encourage you. Daily information reaches you of the successful operations of kindred societies, in neighbouring towns, counties and states; and of the active exertions of philanthropists throughout the nation. The fame of your success, as a whole, has reached beyond the Atlantic; and the monarchies of Europe are excited to action, by the influence of your example. We regard these events as a prelude to better times, the dawning of a brighter day, the light of more glorious and splendid objects. Already moderate drinking is fast becoming unfashionable, and drunkenness more and more hateful. Already the *caruncled visage*, when known to be such from the effects of liquor; the inflamed eye; the palsied hand; the tottering limbs; the feeble and emaciated frame; the body exhibiting all the symptoms of a loushous and mortal disease, as it were, saying to the grave your victim is ready; are objects which strike the minds of beholders with abhorrence and disgust. The time is fast approaching, nay, is already arrived, when people are being made certain, that they can entertain company cordially and hospitably, without sitting before the guests the means of depriving them of their reason. The Genius of Temperance has descended to visit the earth. He is even now calling to the sons of men, to avoid those luxuries that poison human life, and human enjoyments; and inviting them to partake of her healthful banquet. May her admonishing voice be heard from all the elevations of society, till the sound effectually reaches from Canada to Mexico, and it reiterated from the stately mansion on the Eastern frontier, to the log cabin of the latest settler, beyond the Western Mountains.

In the mean time, brethren, let your watchword be onward and onward, to the consummation of your objects, so shall you receive that reward of gratitude, which will be bestowed by the present and future generations; and that applause of conscience which awaits a fearless, and faithful discharge of duty.

SOCIAL INTERCOURSE.—As men, as citizens, as philanthropists, and as christians, we should make it a principle to extend the hand of fellowship to every man who discharges faithfully his daily duties, who maintains good order, who manifests a deep interest in the welfare of society, whose deportment is upright; without stopping to inquire what his occupation is. If, in addition to the above named virtues, he possesses an intelligent and well cultivated mind, he is worthy of our confidence and sympathy.

It is certainly foreign from all natural rule, and natural claim, to exercise towards such an one a reluctant feeling—a backward sympathy—a forced smile—a checked conversation. And the hesitating compliance, which those in affluent circumstances are too apt to manifest towards those who are in indigent circumstances, is beneath the dignity of a gentleman and a christian.

Let all imitate the Saviour, and render a proper degree of respect and honor to every individual in the community.—Universalist.

REVELATION.—The doctrines of Divine revelation which are clearly revealed, and plainly published, we are bound to receive with readiness of mind. And though we may not be able fully to comprehend them, we may rest assured that as they come from the God of truth and peace, they cannot involve anything which is opposed to our happiness. We ought not, however, to receive any sentiment which is opposed to reason, and known facts, as the doctrine of God.—B.

CHRISTIAN INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, AUG. 2, 1833.

FORMATION OF SOCIETIES.

In the formation of Universalist Societies, every thing should be done on principle, on religious, virtuous principle. This should be the foundation; and this should characterize every part of the superstructure. Nothing else,—depend upon it—will abide the day of trial—for there is a day of trial for every thing, a trial even so as by fire.—The organization and proceedings of a Society, should arise from a paramount desire to secure and promote the spiritual and moral blessings of the truth of the Gospel, and to extend a salutary influence in the community. Where this is the case, even a small Society will stand firm, flourish and be respected; where this is not the case, whenever the rains descend and the winds come, the house will fall.

We must not have fellowship with the motives, or follow the examples of the orthodox in the formation of Societies. Their object is to increase their political or social power, and their practice is to receive any thing that offers into their Societies.—Universalists have no desire to build up a mammoth and central power. Their desire is to see extended the spiritual blessings of the Gospel amongst the people. And in the organization of Societies, we believe, and take pride in saying it, that generally they are more careful than any other sect in admitting members whose characters would bring a blemish upon the body. We know many Universalist Societies whose Constitutions are more rigid as to the moral requisitions of members, than any orthodox church compact. Such Societies are, in fact, churches. We will not say how far such requisitions may be expedient for every place, but generally we think great care should be taken to admit no members into Societies, who are not virtuous, or concerning whom a satisfactory hope of reformation may not be entertained in case of their being admitted. A few unworthy and dishonorable men may do an essential and a permanent injury to the cause. Give us a few virtuous men—he they poor, or be they rich; let them be governed by principle and a sincere love of the doctrine, and we venture nothing in saying that such a Society will subsist longer and do more good than one constituted of many who are of a different character.

In some places we have thought we had witnessed, in the formation of Societies, a motive of oppugnation—so to speak—toward a neighboring dominant sect. Opposition to error and fraud is always right and commendable, when conducted with the right spirit; but for a Society to arise merely from feelings of opposition—sometimes, perhaps, from spite—will seldom be successful. Something more than external opposition is necessary to unite the members of a new Society. A ball of sand may be kept together by external pressure; but in Societies there must be something inherently cohesive—some principle independent of external opposition,—a hearty love of the truth, and a manly devotion to the cause, in itself considered. In this way, though opposition be active against, or withdrawn from it, a Society will have a bond of union within it, and will pursue the even tenor of its way with success.

And after a Society is organized, its successful operations depend not upon the preacher alone, but very greatly upon the prudence and faithfulness of the members. His influence will have little power, unless seconded promptly by the brethren. They must lift up his hands; encourage him in every commendable step to build up the cause, and kindly admonish him for all improper steps.

Much, however, depends upon the preacher whom the Society shall employ. And on this subject we have some opinions which may differ from some, but which we shall, nevertheless, venture to offer. We do not think that a preacher, if he would build up his Society of permanent materials, pursues the most profitable course, if he spends the chief, or even a large portion of his time in the pulpit, in denouncing other denominations,—more especially if he does this in a way to exasperate the friends of the attacked party. Error should, indeed, be exposed; but to feed upon the errors of others, is miserable and unhealthy food. In the exposure of error, the object should be to correct the errorist; and we do not believe the way to do this is with the sledge or the broad sword. Feats of this kind may amuse the curious for a time—a short time—but will seldom produce a healthy influence. Every preacher, we believe, should be supremely devoted to the religious and moral improvement of society. If he loves and preaches his doctrine, it is because he sees in it a power to subdue the heart, and because he is willing to apply it for the moral health of the community. He should preach many sermons directed to the cause of social virtue, and moral improvement,—in short, the various duties of practical religion. If any of his hearers are not pleased or satisfied with

such a course, he may know that such hearers will be of but little actual benefit to the cause; and he should labor, in season and out of season, to correct a vitiated taste and to induce the people to see and realize the importance of a course on his part directed to the upbuilding of society in moral goodness. He must not be a man pleaser; he must consider his obligations to God, consult the dictates of duty, and follow out the course which an enlightened conscience will approve. In this way, aided and cheered by his friends, a preacher, by the blessing of God, may build up a Society on a sure foundation, against which the storms of error and malice will spend their strength in vain. From what we know of the brethren in Maine, we are satisfied, fully satisfied, that some such course on the part of preachers, is extensively desired and every where approved.

CREDULITY.

The rejectors of the Christian Religion accuse believers of being blindly and ridiculously credulous in the exercise of their faith. For themselves, they are strictly reasonable men. They believe nothing which they do not know; nay, they reject even the evidences of their senses; for, there are objections to all evidences of the sense, and objections, whether they be valid and come up to the main point or not, are, in their opinion, proof that the fact alleged must itself be false.—On this sublimated system of reasoning, the rationalists of a past century, doubted whether snow was really white, or honey actually sweet. They saw discrepancies in Euclid's history of mathematics, and therefore doubted his mathematical demonstrations. For, if a writer should undertake to ascertain, where the science of combining numbers commenced, and should conjecture what might be liable to objections; who would longer believe that two and two made precisely four?

Unbelievers cannot admit, because they cannot account for or comprehend the fact, that there is a God who made the world. Such a belief they hold to be utterly unreasonable, and consider it nothing short of a stupid credulity which would embrace it. On their scheme however—most reasonable men—it is perfectly reasonable to suppose an effect without a cause—a creature without a Creator; and whilst it is ridiculous to suppose that God made the world, it is perfectly reasonable and philosophical to know (for we will do them the justice to say they do not believe any thing,) that Nothing made the world? Show them a watch. Do they know that any one constructed the wheels and arranged them so as to produce an exact motion? No, indeed! how should they know? They did not see it made; they never saw him who pretends that he did make it. There are thousands of pretensions which are false; therefore they are to believe no testimony till they see the fact with their own eyes.—And even then they are to doubt; for sometimes even people's own eyes deceive them.

But admitting there is a God, in their estimation it is highly unreasonable to allow that he should ever reveal himself to mankind; or empower men to foretell future events, or to perform miracles. On the contrary, it is perfectly reasonable to conclude that he would never establish or make known a moral government over moral intelligences; it is most rational to conclude, that he would keep them in entire ignorance of his own character and will, and of their final destiny. All this is reasonable to the last degree!

And as to prophecy—this is all a humbug. But to believe in modern conjuration, in witchcraft, ghosts, soothsaying, &c. &c. these are more than probable. The leader of the “Free Inquirers” in the U. S.—now a public advocate of universal scepticism—could not believe that prophets had power to foretell future events; such a power is contrary to the laws of nature and cannot be admitted. At the same time, he could believe, that a little girl by looking into a tumbler of water could tell precisely where Robert Kidd's money was concealed; and on the strength of her supernatural powers could involve himself and friends by the investment of a large amount of money to dig first the earth, and afterwards, having ascertained a mistake in the magician's calculations, dive into the sea in search of the hidden treasure. This was reasonable, and showing his faith by his works. But to believe that Jesus Christ could foretell the destruction of Jerusalem,—and especially to believe that Jerusalem was actually destroyed; this requires a stretch of credulity which it would be discreditable in him to exercise!

The Atheists of France rejected the very idea of a God, ridiculed all worship of him, razed the Temples or converted them into play houses, abolished the Sabbath and had the inscription engraved over the gate of church yards, “Death is an eternal sleep.” Notwithstanding this, they instituted the worship of imaginary deities, established another sabbath, and paid the most obsequious homage and costly sacrifices to their new gods, Reason and Honor.

Loud as the sceptical party is in ridiculing the credulity of believers in the truths of

the Christian religion, we do believe there is not so credulous and irrational a class of men in community. We admit there are some things in Scripture hard to be understood; but because we may not be able to explain the revelations of St. John or the visions of Ezekiel, shall we therefore conclude that the main truths of the Gospel are false? As well might a man reject the demonstrations of Euclid, because he cannot square the circle! The truths of the Gospel are precisely what reasonable men might expect from a God of infinite wisdom and goodness. They have, unquestionably, the most salutary sanctions, and cherish and approve the most rational hopes. And certainly it is not so unreasonable to believe that the Scriptures are true, as it would be to maintain that God would not reveal himself to mankind.

DOCTRINAL HINTS.

Our Saviour declared, expressly, so that there can be no doubt on the point, that he came upon earth, “not to condemn the world, but that the world, through him, might be saved.” Here we have it stated what he was commissioned to do, and also what he had no authority to do. He had all power in heaven and upon earth given him, to fulfil the object of his mission, but no power to do what was not contained in his commission. His object was to save the world—the whole world; not to condemn, or damn the world—or any part of the world. And he had all power in heaven and on earth to accomplish the former, but none to do the latter. It is sometimes said that Christ, at the last day, will condemn a large part of the world to regions of endless pain and despair. Where is the authority for this statement? Was he instructed in his commission to do this thing? He says he was not. Will he exceed the authority of his commission, or usurp powers not delegated to him? Until then, we may rest assured, that he will not, nay, cannot condemn any whom he came to save, as declared in the above statement. He has power—ample, sufficient power, to save the world, aye, the whole world, but none to condemn it. He came not to condemn the world; but to save the world. And having the necessary power, as well as the will, to accomplish this transcendently glorious object, can any one in his sober senses, doubt, even for a moment, that the world will be saved by him? He is called in Scripture the Saviour of the world. Is he the Saviour of any whom he never will save? How then can he be denominated the Saviour of all men, unless all men are saved by him? We throw out these hints for our opponents to think of.—May they do so candidly and seriously.

EFFECTS OF JEALOUSY.

WE perceive the editor of the Trumpet is complimenting his Universalist editorial brethren in various sections of the country, with a copy of Mr. Whitman's Letters. What meaneth this unaccustomed liberality? Have letters of advice relative to noticing the work, accompanied the gifts.—Independent Messenger.

As we are one of the “editorial brethren,” to whom Br. W. has sent a copy of Mr. W's Letters, and as the Messenger has proposed a question which it becomes such to answer, we feel called upon to say, that the “liberality” sneered at, is not, so far as we are concerned, “unaccustomed;” nor was the “gift” accompanied by any “letter of advice.” No word from the editor of the Trumpet, accompanied the book, but simply “with the respects of T. Whittemore.” We add a further statement in justice to Br. W. He never, on any occasion, attempted to advise or dictate to us on any professional or other subject. We wish we could say the same of some of his enemies. The above extract does seem to us to have been dictated by a jealousy which we cannot approve. We thank Br. W. and every body else, for every friendly attention—and especially for the disposition manifested to leave us to pursue our own course—and only regret that it has not been in our power to reciprocate every act of personal kindness.

THE WINTHROP AFFAIR.

A very respected correspondent has sent us a communication relative to a young man by the name of Wing, a clerical student under Rev. D. Thurston, Congregationalist, of Wintthrop, who was considered as remarkably pious and who had preached his orthodoxy to great acceptance. The account sets forth that last Spring, he feigned to be sick; that his physician and nurses thought he could not live; that the brethren and sisters of the church ministered to him in great charity and with much constancy of faithfulness and love; that, however, the deception was at length detected by his watchers, who, after having turned him in his bed, and at his request left him for the night, looked through a window and saw him arise and devour the food which had been prepared for them. We had heard of the story before; but doubted whether it were necessary or for the public good to mention the affair; especially as, on the detection of his hypocrisy, he was promptly rejected by his deceived brethren and turned adrift. Had they covered his fraud and vindicated him,

as the Methodists did Avery, or the Mirror did Arnold, we then might have seen cause to say something on the subject. But it is but little reproach to any body of men, if they have an unworthy member amongst them, and on ascertaining the fact, promptly condemn him. And we suspect, too, in this case, that even his orthodox brethren being incensed, have magnified the reports beyond the real facts. From all we can learn, the young man was sick, though not so sick as he pretended.

INQUISITION.

There are no less than seven hundred Inquisitors in the city of New York, officially appointed by the Tract Society, each having in charge a district embracing from 20 to 30 families, (thus putting the whole city under a pious surveillance,) and being in duty bound to inquire into, by every secret and open method, and report to the fountain head, the religious or irreligious opinions and practices of all the people, male and female. It would seem astonishing, that any community, possessing a tolerable share of self respect, should submit to such an Inquisition. Orthodoxy, however, maintains as perfect a discipline over New York as was ever had in a tyrant's army; and the consequence is, that infidelity prevails more in that very city, than in any other in the United States. In this Tract police, nothing but the civil power is wanted, to make it as cruel and terrible an establishment as the Spanish Inquisition.

APOLOGY.

It has been the Editor's uniform and earnest desire to fulfil the utmost punctuality in issuing the numbers of the “Christian Preacher.” Several circumstances, however, beyond his control—a disappointment in procuring paper for the work from a distance, or a failure to receive copy from contributors in season, have sometimes compelled him to a late day in the issuing of a number. The June No. particularly was delayed a considerable time from the latter cause; and that delay has necessarily extended to the labor of printing the July No. It, however, is now through the press, and may be expected by subscribers forthwith. If subscribers knew his feelings under the disappointment, they would put on charity and be indulgent. We do the very best we can—“angels could no more.” Hereafter he hopes to be able to make up for lost time.

CONFERENCE.

We learn from the Troy Gospel Anchor, that by the request of various denominations of Christians, a Conference of Universalists was held in the new Baptist Church at Hoosick, N. Y. on the 10th and 11th July. The occasion was one of unusual interest and satisfaction. Large congregations listened with seriousness and candor to six discourses on the two days, from the following clerical brethren:—C. F. LeFevre of Troy, T. J. Whitcomb of Schenectady, Calvin Gardiner of Lowell, Mass., and I. D. Williamson of Albany. Br. LeFevre preached twice. A confidence is expressed that much good will result from these services, in the name of Jesus.

A CARD.

The following letter from Mrs. Hoskins, widow of our late Br. J. W. Hoskins, has been put into our hands by Dr. J. Prescott of Farmington, Chairman of the Committee to forward to her the pecuniary aid offered by the Convention in Montville. It is submitted to us with a view to publication.

BANGOR, July 14, 1833.

DEAR SIR: My feelings are such that I hardly know how to address you and the rest of my respected friends, as I ought; but I ask you and the Convention to accept my very sincere thanks for the kindness manifested towards me and my fatherless children, in sending me fifty one dollars by Br. Winchester. The Lord has raised up many friends for me in this place, and also in other places; and I rejoice to see the doctrine which my dear husband so earnestly advocated, put in practice by the brethren. I hope we may see its practical influences every where exemplified till time shall be no more. I am separated from one who was as dear to me as my own life. The separation is, indeed, a bitter cup; but we are assured by the word of God, that it is not to be eternal, as he assured me on the day he died, that sooner or later we shall meet again in a happy world, so I believe; and this hope is a great consolation to me.

I submit to your discretion any course proper for me to take, whereby to make my grateful acknowledgements to all my friends, who have remembered “the fatherless and widow in their affliction.”

Respectfully, yours, ELIZA HOSKINS.

THE Rev. L. C. Todd, who has renounced Universalism, and who published a Universalist paper in Jamestown, N. Y. in speaking of the sacrifice he has made by this renunciation, has publicly stated in a printed address, that he might have sold his list of subscribers to the Anchor, or the Herald for about \$250, but chose not to dispose of them as he might thereby be instrumental of extending Universalism. In noticing this statement the editor of the Trumpet declares that Mr. T. offered to sell his whole list to him, for \$44.53 cents. Mr. Whittemore declined to take his subscribers even at that price.

UNIVERSAL RESTORATION.

The Dover (Unitarian) Monitor, in the notice of the Prize Essay of Miss Martineau of England, holds the following language, “Miss M. is moreover, a decided Restorationist, and, in our opinion, the introduction of this doctrine, is the weakest part of the volume before us. She undertakes to prove too much. Christ did not reveal any thing definite with regard to the duration of future punishment.”

The editor of the Christian Register—the organ of Unitarianism in Massachusetts, in noticing the remarks of the Monitor, copies them at length, and “cordially responds” to the “sentiments” of his Dover brother.

Very well—if the Unitarians have at length concluded to take this open ground against both “ultra” Universalism and Restorationism, let the fact be known, and the sect considered accordingly. On the subject of punishment, then, we have found them precisely on the middle ground betwixt the two grand parties, neither holding to endless nor limited punishment. In their estimation, we suppose, two and two do not make four, nor do two and two make six; but two and two make precisely five. Whether they will succeed with these noncommittal principles, in securing the good opinion and patronage of both sides, or not, remains to be seen. Past history, however, teaches a very conclusive lesson on all subjects of this kind. We suppose the public may hereafter understand, that the Unitarians, so far as the Boston and Dover Unitarian papers are the organs of the sect, do not believe in endless punishment, nor do they believe in limited punishment; nor yet do they believe in annihilation. But they believe that Revelation has left the whole subject as to man's final destiny unrevealed and totally in the dark. What a system is this, for mankind in the season of affliction and in the hour of death! Thank God, we believe that the Gospel has brought life and immortality to light.

FAMILIAR CONVERSATIONS.

It was not till the present week, that the Editor had been enabled to see a copy of Br. Russell Streeter's new work, entitled “Twelve Familiar Conversations, between Inquirer and Universalist;” and it having come into his hands just as the paper was going to press, he has not had time to peruse it. But knowing Br. S.'s talents, and seeing what good judges have said of it, we have no manner of hesitation in recommending it to the Universalist public, as a work of more than ordinary interest and usefulness. Its design is after the example of Winchester's Dialogues; and contains a full statement of our doctrine, and a satisfactory answer of all objections usually urged against it. We shall make a liberal extract next week.

The work is neatly executed on an 18 mo. form of 327 pages. It is for sale at this office,—price 50 cents.

Will Br. Thompson name the time and place of the next meeting of the Kennebec Association, soon?

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

TEMPERANCE.

BR. DREW. Although the rugged hand of time has not, with honary honors, decked my feeble form nor furrowed with indications of wisdom and rich instruction, my humble aspect, yet I would crave the indulgence of my brethren, that from unerring experience I may submit a few reflections upon a subject in which we are all deeply interested.—Age and wisdom, are not always inseparably united, and from beneath the silvery lock, advice, pernicious and disgusting, has been known to issue. Therefore, as I have waited for the words of others—while they searched out what to say, I now, may be allowed, although but a youth “also to express mine opinion.”

From my acquaintance with our brethren, I have discovered a variety of feeling and sentiment, with regard to the means to be employed, to most effectually demolish the hitherto almost triumphant reign of the by-dra monster intemperance. And withal I have witnessed in many not only a total unconcern, but a criminal indulgence and prejudice in favor of the intoxicating drink. Be it remembered, that my business is now with the Universalist denomination. Others, have their drinkers and their drunkards; but with them, at present, I have nothing to do. My business is with those who believe in the unlimited benevolence of him who has commanded us, “to touch not the unclean thing.” My brethren, we have all witnessed the ruinous, the withering effects of this drink. We have seen the fairest flowers of heaven's creation blasted and crushed in its desolating career. We have seen “firebrands, arrows and death” scattered far and wide, and the “noisome pestilence” follow at its train. Oh, I have seen him whose prospects in early life, were brighter by far, than those of him who now dictates these lines, now sunk! levelled beneath the most inferior order of the creation. The partner of his bosom, who once revelled in joyous anticipations of future greatness, rejoicing in pleasing dreams of future happiness and plenty—now sunk! how sunk! how fallen! She too had caught the contagion; the poisonous cup became her solace in every light affliction, and both now revel in drunkenness and debauchery, and every horrid crime. They live (if it can be called living) a life of wretchedness and misery—pictures of woe and horror, and degradation. But our eyes have all beheld sufficient, to convince us that strong drink in any quantity is to us a sore, a malicious evil. It were useless, to drag up the long, black catalogue of drunkenness

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, AUG. 2, 1833.

MEXICO.—A great excitement, followed by bloodshed and revolutionary movements, has taken place in Mexico. The priests were the cause of all the difficulty, having imposed upon the people an article, requiring unreserved homage to "all the canons and privileges of the clergy." So much of attempts to support religion by the arm of secular power. The religion of the Gospel requires no such power.

CONTINENTALS.—The number of troops furnished to the army of the Revolution, were as follows:
By New England, 117,441
By the Middle States, 56,571
By the Southern States, 56,997

By this it will be seen that the then four New England States furnished more troops for the accomplishment of the Revolution, than all the other States together, by 3872. The number of soldiers furnished by South Carolina was 6,447; by Massachusetts 67,907. It is added, that New-England lost more men in defending South Carolina against her own torments, than that State raised during the war. These facts are not mentioned for invidious purposes; but it is well the country should know them. What troops South Carolina did furnish, acquitted themselves valiantly and honorably. The Revolution was accomplished; the Union was formed; and God grant it may be perpetually preserved by the exercise of forbearance and every fraternal virtue.

NOMINATIONS.—The Convention of "National Republicans" in Waterville on Tuesday, nominated Hon. George Evans for re-election to Congress from this District. It is understood, that on an informal vote, to take the sense of the Delegates, Mr. E. had all the votes but nine, these being divided between Hon. E. S. Phelps of Fairfield, and Hon. T. Boutelle of Waterville. The "Democratic Republican" candidate for the same District, is Hon. Benjamin White of Monmouth, formerly Speaker of the House of Representatives, and at present Sheriff of this County.

WATERVILLE COLLEGE. A curious affair has taken place at this College. In consequence of a difference relative to the celebration of the 4th of July between the Students and President Chaplin, the latter, and Prof. Conant, have resigned their offices. It is said that Dr. Chaplin took offence because the students, on drinking the toasts which had been submitted to and approved by the Faculty, raised the customary "hurra" on the announcement. The Commencement was on Wednesday last, when a new President and a new Professor were to have been elected by the Board. Bowdoin cannot get rid of Dr. Allen so easy.

PORTLAND, JULY 17.—I write to-day chiefly for the purpose of giving their due to the *Portland Hotel*. Under present and flagrant provocation, I will not give vent to what I think of them—I will not speak of their accommodations, of bed, food, rooms or attendance—I will not call them a nuisance to travellers and a disgrace to the city and state—but I will say that if there is any public spirit in the citizens of Portland, or any sense of shame in them, they will not long be without a gentlemanly and handsomely furnished Hotel. There are six or eight establishments of the kind referred to, in Boston, with which to compare the best of these, would be a slander in itself. The worst of them [meaning Appleton's Elm Tavern, no doubt] I will not condescend to describe.

The above is from the Boston Mercantile Journal, and so far as we can judge, the writer's remarks are just and true, if we except the Portland Exchange Coffee House, by John Patten, Esq. This house, although badly located, will not suffer when compared with the best "establishments of the kind" in Boston. If the writer of the above paragraph had travelled as far east as Brunswick he might have had occasion to speak in similar terms of one or two of the Hotels in that village.

The Editor of the Bangor Courier, in reply to an article in the Portland Courier sneering at the thrift and pertinence of Bangor, closes with the following pertinent remarks:—"It would add very much to the reputation of our elder sister, if, instead of detracting from the praise of Bangor, she would endeavor to earn it for herself—among other ways of doing so, we would suggest that of establishing a public house, for the accommodation of strangers, that should bear some comparison to the Penobscot Exchange."—Com.

A Boston editor says, there has been one day in Kennebec this summer, on which men appeared out of doors without mittens. Can he say as much of Boston?

[For the Chronicle.]

MR. DICKMAN.—Some six or eight weeks since, the Agent for repairing the streets and side walks in our village, most mysteriously disappeared. Great enquiry and anxious search has been made—but as yet, we can obtain no definite intelligence respecting him!

It is intimated by some, that he has eloped; others say, that in utter despair of fulfilling his duty, he has followed "the fashion" of the day and committed "suicide!"—Others, again, that he was last seen attempting to pass along on the side-walk, beyond Gardner Bank—towards the Post Office and must have been wrecked among the rocks, posts, slabs, ditches, &c. known to abound there, and has probably gone "to the bottom!"

We feel, that prompt measures should be taken to ascertain particulars, as the friends of the Agent—but more especially his duties are in a most melancholy state of suspense! Any information upon the subject will deeply oblige, as our streets, and side walks are in a deplorable condition, and the Public greatly discomfited!

July 31st, 1833.

MANY.

News.—There have been no very late foreign arrivals, and no domestic occurrences of moment. Hence it is, doubtless, that we find such announcements as this, in the Boston Journal of Saturday: "The Sea Serpent was seen yesterday afternoon, off the Graves, by Capt. Milmore, of brig Palos, from New-York. When first seen he was thirty feet from the vessel, and the pilot and all on board had a very distinct view of him."

Results of the Temperance Reformation.—The average number of paupers in the Lynn Poor House, for several years previous to the temperance reform, amounted to between seventy and eighty. Now the whole number supported on the farm, is twenty-seven only. This diminution of pauperism is attributed entirely to the diminished use of ardent spirits.

Extraordinary Discovery of a Pickpocket.

—Among the dense mass that assembled around the Tremont House to see General Jackson when he alighted from his barouche, was one of our merchants who had a wallet in his pantaloons pocket, containing nearly \$300. He was standing on the side walk, where it was no easy matter to maintain a foothold against the heavy pressure which bore upon him, and as he was about to be forcibly ejected from his position, he found himself encircled in the arms of his next neighbor, who held him firmly for the space of about a minute, apparently to keep him in his place. He thought nothing of the circumstance until having satisfied his curiosity about General Jackson, he had almost reached his home, when putting his hand in his pocket, he discovered that his money had been abstracted. In what manner it had been abstracted and by whom, he had not a doubt, but his recollection of the features and person of the individual was so slight that he felt quite satisfied that the chance of its recovery was hopeless. Between 8 and 9 o'clock that evening, a stranger knocked at the door of the Post Office and asked one of the clerks to give him a wafer. Immediately thereafter a letter was dropped into the box from the outside. When the clerk took the letters from the box to mail them, which he did soon after, he noticed that one had burst its seal, and upon further examination, found that it was hardly folded and without containing something of an enclosure. The Postmaster being at hand, was informed of the circumstance, and as he is empowered by law to examine any letter that may exhibit suspicious appearances, he decided to make an examination of the one in question. Upon opening it, the enclosure was found to consist of about \$200 in various notes, crushed together by the hand and very hastily put into the letter. The letter, it appeared, was written by one Hanson to his wife in Philadelphia, told her he was well and that he had sent her some money. The Postmaster naturally surmised that all was not as it should be, and directed that the letter should be detained for a few days.

On the following afternoon, an advertisement appeared in one of the city papers, announcing the loss of a wallet containing about \$300, and describing the bills. The Postmaster as he cast his eye upon the advertisement at once recollected that the bills as described corresponded with those enclosed in the suspicious letter. He promptly gave information of this fact to the Attorney General, the County Attorney and Judge of the Municipal Court, and then left it to them to determine what subsequent measures it was advisable to take in the premises. They thereupon wrote to Mr. Blaney, one of the High Constables of the city of Philadelphia, made known all the particulars of the affair here and requested him to take Mr. Hanson into his safe custody so soon as he might show himself in that place. A sharp lookout was accordingly kept by Mr. Blaney, and yesterday advice was received from him stating that Mr. H. was in prison and ready to obey any demand that might be made for him by the executive of Massachusetts.

A bill of indictment was found by the Grand Jury against the accused, at their last session, and he will doubtless be conveyed here for trial, at the next term of the Municipal Court. The money has been fully identified by the merchant from whom it was stolen, and there cannot be a shadow of a doubt, from the facts in the case, that Hanson will be convicted of the robbery and sentenced to take up his residence in the State Prison at Charlestown, for a period of three or more years.—*Boston Atlas*.

Loss of the Road.—In the Supreme Court of Pennsylvania, the judgment of the District Court at Harrisburg, has been affirmed, whereby a Mr. Bolton recovers \$2000 of Colder & Williams, proprietors of the Harrisburg and Reading line of stages, for damages caused by one of their drivers. Mr. B. was in a wagon, and seeing the stage approach behind, turned to the left side of the road, leaving the stage ample room to pass; but the driver kept straight on, overturned the wagon and broke the plaintiff's leg.—The main points embraced by this decision are, that, in travelling on a public road, one may take which side he pleases, so far as relates to vehicles behind him: the legal requisition to "keep to the right" being intended only to prevent collisions between carriages approaching each other in opposite directions. But a vehicle in front, if not already on one side of the road, must take one side or the other as soon as practicable, if another vehicle approaches from behind, or wishes to pass it. If the carriage in front be on one side of the road at the time, it should proceed on that side, be it right or left. It is not bound to yield its privileges to allow the swifter vehicle to pass; nor must it, on the other hand, offer any let or hindrance by changing its course or otherwise to prevent such passing.

WAR AND MATRIMONY.—The following is a part of a letter from Washington to the Marquis de Chastellux. We believe that most people will agree that it is better and safer for a man to be married twice, than to go to war once.

"While you"—Washington says to Chastellux, (April 25th 1788) "have been making love under the banner of Hymen, the great personages of the North have been making war under the inspiration, or rather infatuation, of Mars. Now, for my part, I humbly conceive, you had much the best and wisest of the bargain; for, certainly, it is more consonant to all the principles of reason and religion (natural and revealed) to replenish the earth with inhabitants than to depopulate it by killing those already in existence; besides, it is time for the age of knight-errantry and mad heroism to be at an end.—Your young military men, who want to reap the harvest of laurels, care not, I suppose, how many seeds of war are sown; but for the sake of humanity, it is devoutly to be wished, that the manly employment of agriculture, and the humanising benefits of commerce, would supersede the waste of war and the rage of conquest, that the sword might be turned into ploughshares, the spears into pruning hooks, and as the scriptures express it, the nations learn war no more."

The Rev. Mr. Torrey was released from his second imprisonment at Buenos Ayres, on the 4th of July last.

Silver Mines of Mexico.—From an article in the last number of Silliman's Journal, we learn that there are about 500 towns or principal places in Mexico, celebrated for the explorations of silver that surround them.—These 500 places comprehend together about 3000 mines. The whole number of veins and masses in the exploration is between 4 and 5000. The ore is generally in veins.—rarely in beds or masses. The vein of Guanajuato is the most extensive. It is from 120 to 150 feet thick, and is explored in different places for a distance of nine miles. The quantity of silver in the ores averages from 3 to 4 ounces the quintal, or from 1-448 to 1-597 of the weight of ore.—The annual produce of silver in Mexico during the last years of the 17th century, was 1,184,424 lbs.

Black Hawk growing unpopular.—We learn from a Michigan journal, that the people of that territory are extremely hostile to General Black Hawk and his companions. The officer having them in charge, on his arrival at Detroit, deemed it expedient to procure a body guard, to protect them in the progress of their journey westward. His Excellency the General-in-Chief, was even burnt in effigy at Detroit. That those people, observes the Gazette, who have themselves been sufferers in the late conflicts with the Indians, or those whose friends have suffered, should feel somewhat sensitive on the appearance of Black Hawk and the Prophet among them, is not very strange—yet, we think, it was, at least, imprudent and impolitic thus to manifest their disposition on the occasion.

Boasters are always hypocrites. The very circumstance of man's arrogating to himself any virtue, moral or political, is sufficient evidence that he feels conscious of not possessing the merit he would claim. If he talks of his courage, you may safely set him down as a coward—if he relates instances of his sagacity, rest assured he is a fool,—and if he makes loud pretensions to patriotism, take it for granted that he is a selfish demagogue, who would barter or abandon the interests of his country, on the first occasion of temptation or danger. These maxims are so perfectly obvious, that they scarcely deserve repetition.

THE SEASON, in the region around us, is said to be the finest that has occurred for many years. The early crops of hay, grain, oats, and vegetables, are unusually productive; the orchards are loaded with fruit; and the minor wild fruits, the various berries which abound in our fields and woods, are prolific beyond measure. The corn is well advanced, vigorous, and healthy, and promises an abundant crop. The weather for some days past has been favorable for harvesting, and the large crop of oats will be well secured. It is truly a season of plenty, of gratitude and rejoicing.—*N. Haven Herald*.

Detention of Letters.—The Thomaston Republican mentions a recent trial before the Supreme Court of Maine, of a case, where the plaintiff claimed damages against the defendant, a postmaster, for the alleged detention of a letter by one of his clerks.—It was held by the Court, that if a letter arriving at any office for an individual, is withheld from him when he applies for it, he may maintain an action on the case against the postmaster for the damage sustained in consequence of such omission. In this case, the plaintiff recovered \$530.

Boston Daily Advertiser.

CAUTION.—We find the following paragraph in the N. Y. Evening Post:

A young man from Newark, who had rudely assaulted a respectable lady in Grand street on Sunday evening, and who—her husband being near at hand at the moment—was seized and apprehended in the act, was yesterday committed to prison until he should find bail to answer for his appearance at the next sessions in the sum of one thousand dollars. A few more such examples, and young men will learn to respect the right of every one to walk the streets at any hour without being molested.

Brutality.—The Butler (Pa.) Sentinel, states that on the 7th inst., a woman with several small children, arrived from Pittsburgh at a house five miles from Butler, and in the evening was taken quite unwell. The owner of the house thinking the woman to have an attack of the Cholera, removed her into the woods; and left her without medical aid, or assistance of any kind. Her dead body was seen the day following, near the road side, with her children weeping around it!!!

Disappearance. Captain Boot, the commander of the Dutch ship Asia, which entered New-York some weeks ago, to avoid exposure to the squadron blockading the Scheldt, suddenly and mysteriously disappeared on Thursday week. He left the counting room of Messrs. Gebbard & Co. his consignees, at three o'clock on that day, after having made every arrangement to proceed immediately to sea. He despatched a boat to the Asia, gave orders to fire a gun for a pilot, and said he should soon go on board. Since that however, no intelligence has been obtained in relation to him.

A WORTHY EXAMPLE.—We are gratified in being able to state that none of the drivers in the employment of the Maine Stage Company drink any ardent spirits.—They are nine in number, and constitute the lines from Portland to Augusta and from Portland to Bath. In consequence of some inducement offered to them by the proprietors they entered into an agreement in May last for total abstinence for one year to begin with. Most heartily would we say to all dram-drinkers, go and do likewise, not only for a year but for life.

Body Pledging. To send a man to prison for debt is to pawn his body for a specific sum. The gaoler is the pawnbroker; instead of three balls, his sign is a bunch of keys. Pawnbroking is, however, a rational proceeding, for the pledge retains the value for which it is engaged. But body-pledging has this folly in it, that the moment the body is pledged it loses sometimes the whole of its value, always the greater part. Putting an honest man in prison is like taking the cork out of champagne and doublelocking it in a cold cellar.

A New Post Office has been established in Norridgewock to be called the *South Norridgewock Post Office*, and Drummond Farnsworth appointed Post Master.

It is a matter of convenience to the commercial community to know, that by an order of the Post Master of this city, the Captains of the Rhode-Island Steamboats are authorised to receive all letters for Boston and the Eastern States, and to forward them to Boston without any delay in Providence. Letters also for Newport, New-Bedford, and Nantucket, are forwarded from Newport immediately after the arrival of the steamboat at that place.—*N. Y. Standard*.

A bill passed during the late session of the New Hampshire Legislature, to repeal the law allowing a bounty on Crows. It was stated during the debate that a practice had extensively prevailed of procuring crows' eggs, hatching them under hens, and bringing forward the brood for the bounty,—also that crows had been brought from other States,—and that many men and boys spent the sabbath in shooting crows, instead of attending public worship, &c.

EX-SHERIFF PARKINS. A slander suit was commenced on Monday, in the Superior Court, against Parkins, who defends his own cause. Yesterday he spoke six hours in opening his defence; and such a display of violence and indiscretion, we believe, has been seldom witnessed. His discourse was the most disconnected jargon that has ever been listened to in that court.

N. N. Daily Adv.

The Chancellor off again. The Boston papers state that the Chancellor Livingston was got off the rocks on Thursday afternoon, and in the evening was towed up to Boston by the Steamer Suffolk.

A Whale Caught.—We understand a Gloucester fishing vessel, belonging to Mr. John P. Ober, has arrived at that port, having as part of her fare, a whale 40 feet in length.

It is stated that on an estate on the Mississippi river, a short distance above New-Orleans, owned by General Wade of Hampton, out of fifteen hundred slaves, more than seven hundred have been destroyed by the Cholera.

The Act of the Pennsylvania Legislature, for the entire abolition of Lotteries in that State, will go into operation on the 1st of January, 1834.

Yesterday the Methodists of the N. E. Conference had a day of Humiliation and Fasting. We trust they did not forget so great a cause for humiliation as the Avery affair.

APPOINTMENTS.

Br. Thomas F. King of Portsmouth, is expected to preach in Bangor on the 1st and 2d Sunday in Sept.

Br. N. C. Fletcher will preach in Warren on the second Sunday in August; and Br. G. Smith will supply his place in Thomaston.

Br. George Bates will preach in Bowdoinham next Sunday.

Married.

In Portland, Mr. Aaron D. Lowell, of Bangor, to Miss Caroline Tukey.

In Haverhill, Mass. Mr. John Harris, publisher of the Maine Inquirer, to Miss Harriet Harding.

Died.

In this town, on Friday last, Harriet E., only daughter of Mr. Lawson H. Green, aged 18 months.

In Readfield, on Thursday last week, of consumption, Mr. Henry Whittier, aged 22 years—a young man of steady habits, generally respected and beloved.

In Burlington, N. J. Rev. Charles H. Wharton, D. D. Rector of St. Mary's Church, in that city, aged 86.

In New York, Felix Alexander Oubierre Pascalis, M. D. aged 72.

In Pittsfield, Vt. Rev. Nathan Dana, aged 76, for more than 40 years a minister of the Gospel, of the Baptist denomination.

In Duxbury, Rev. John Allen, D. D. aged 66.

In Hallowell, July 28, Mrs. Lucy, wife of Moses H. Rollins, aged 50.

At his residence, in Florence, Alabama, on the 7th inst. Gen. John Coffee, aged 62.

In Litchfield, on the 14th ult., Angeline, daughter of Jesse and Phoebe Lambert, of this town, aged 18 mos.

"Thy smiles were sweet—thy promise fair—
Thy hope-buds glistering bright,
Flashing with infant graces rare,
Seemed fraught with young delight;
Then go to thy rest thou lovely one,
Thy path is light and clear,
Thine angel waits to lead thee on;
Go! to thy rest my dear!"

MARINE JOURNAL.

PORT OF GARDINER.

Friday, June 26.—Arrived, sch's Mary & Nancy, Austin, Boston; Eliza & Nancy, Whittier, Dorchester; sloop Georgianna, Phinney, Sandwich.

Sailed, sch's Eagle, Perry, New-Bedford; Favorite, Gove, Provincetown; Frances, Tappan, Manchester; Betsey, Blanchard, Boston; Josephs Henrietta, Perry, Sandwich; Charles, Freeman, do.

Saturday, July 27.—Arrived, sch's Erie, Moore, Boston; Betsey & Polly, Baker, Dennis; sloop Comm. Perry, Perry, Sandwich; Nancy-Harvey, Phinney, do.; Betsey, Freeman, Sandwich.

Sailed, sch's Milo, Decker, Boston; Myra, Perry, Sandwich; Bonny-Boat, Mason, Boston; Three-Brothers, Nickerson, Dennis; Butler, Blanchard, Boston; Mary, Baker, Dennis; Ann-Maria, Kinsman, Salem; sloop Relief, Sutton, Ipswich; Eunice, Freeman, Sandwich; Liberty, Ellis, Sandwich; Traveller, Caldwell, Ipswich.

Monday, July 29.—Arrived, sch's Mary & Betsey, Kelly, Dennis; Loire, Kelley, do.; Lucy, Baker, do.; Achsh-Parker, Bennett, Sandwich; Van Buren, Fowler, Newburyport; Magnolia, Wait, Boston; Neptune, —, Plymouth; Cleo, Pike, Eastport; Only-Daughter, Philbrook, Salem.

FINAL.

AFTER the repeated calls for settlement of balances due for the CHRISTIAN INTELLIGENCER, those who have continued to neglect them will not of course complain if they have to settle with a Lawyer.—I am sorry there are so many, but I cannot help it. I can wait no longer.

August 1, 1833.

FAMILIAR CONVERSATIONS.

JUST published, and for sale at the Intelligencer Office, Gardiner, "Twelve Familiar Conversations between Inquirer and Universalist: in which the salvation of all mankind is clearly exhibited and illustrated; and the most important objections which are now brought against the doctrine are fairly stated and fully answered by a candid appeal to Scripture, Reason, and Facts. The whole arranged under distinct heads, rendering the work a guide to Inquirers, and a help to Universalists." By RUSSELL STREETER. Price 50 cents. \$5 per dozen. August 1, 1833.

TEMPERANCE MEETING.

The Gardiner Temperance Society will meet this evening, in Masonic Hall, at 1-2 past 7 o'clock. It is expected that interesting matter in relation to the Temperance cause, will be communicated by members of the Society or others.

Citizens generally are invited to attend.

N. WILSON, Secretary.

Gardiner, August 2d, 1833.

P. S. The annual Report of the U. S. T. Society, and several State T. Societies have been received and contain articles of peculiar interest, from which extracts will be read.

N. W. Sec'y.

and crime which has polluted our otherwise happy country. We have seen the child try to forget that he ever had a father. We have witnessed the shame, confusion and dread, with which he uttered his name. Is not this sufficient to enlist our feelings of sympathy and benevolence in behalf of our sorrowing fellow creatures? Oh, would that every heart might be pierced by the cries of suffering humanity; that the cry of the destitute widow and orphan; dragged down to starvation and want by the beastly appetite of a drunken husband and father, might reach our inmost soul, and cause us to avert the ruin in time to come. Steeled indeed must be that heart, that can witness unmoved the 'wrongs and outrages' caused by distilled liquors, and still persist in pouring down his open throat the accursed poison.

But above all things else, the most perfect paradox, now in existence, is that of a female habituated to the use of strong drink. I can find no words to express my abhorrence, wonder and astonishment at the fact that even some females still persist, in this, worst of habits! 'Tell it not in Gath!'

A regard for their own security, as they are the greatest sufferers, it would seem, ought to teach them to do all in their power, to discountenance drinking—and their influence and power is very formidable.

But a friendly reader will say, "I am very temperate and wish to remain so, but do not discover any reasons why I should unite with a society, and bind myself to abstain from drinking." This is a common objection and seems somewhat plausible, but experience has taught us that man is dependent on his fellow man; and alone of himself can effect but comparatively little in overturning the habits and customs of the world. And why? because he cannot know the mind of his fellows. We must be linked together, possess facilities for learning the progress in other parts; correspondence must be kept up, and combination alone will produce it. A wheel, when its parts are sundered, is useless, but when joined is of great utility, and will perform many revolutions too.

The fact is if we intend to effect any object, we must march in a body, with all the strength of numbers combined, with hearts and hands bent upon one design,—the overthrow of the opposition. Again, "I cannot conscientiously unite with our society; they are all orthodox, and I very much fear they have some bad designs." What! a temperance society and not a Universalist member! Indeed! have not our opponents some little reason at least in accusing us of being friendly to the vice of drunkenness. Well is it for us that this truth does not hold good in all places.

Brethren, let us unite ourselves with a society if here is one in our vicinity, if not we will exert ourselves in forming one. With regard to the first, we will read its constitution—he our own judges, whether it is right or wrong. If right let us approve of it and follow its precepts. If wrong, and of a hurtful tendency, do our best to effect an alteration. Let it not be said of us, that we slumbered and slept while our enemies did mischief.—Thus, we will cause those who come after us to avert to us the meed, of having acted well our part in the cause of humanity.

If, in the organization of a society we discover a disposition to swerve from the way of righteousness, let our warning be heard long and loud, until such measures shall be adopted as shall be productive of prosperity in the cause and of peace and happiness.—Only let "total abstinence" be our motto, and be not hypocrites, but faithful, and our "children's children shall rise up and call us blessed."

We need have no apprehensions of danger or harm if we are but present with those whose designs we have reason to fear; while perhaps during an absence, they may proceed, unmolested to the consummation of their desires. Brethren think of these things, and let not our friends have occasion to say that after all, it is the appetite for strong drink that deters us from uniting with them.

The writer of this is, however, intimately acquainted in several societies, and is ready to testify that no such designs as has been named, ever made their appearance.

If there are any portion of the community more than others, called upon to act in this glorious cause, they are those who hold to the "Grace of God which bringeth salvation to all men." Or friends of the moral health of community, as friends of humanity, of order and of decency; as friends of pure and undefiled religion, of social intercourse, and of philanthropy; as promoters of virtue, peace and comfort, we are called upon by a voice too plain to be mistaken, to act our part—to be up and doing, breaking the prison doors and setting the captive prisoners free. My brethren, let us be active, "girl on the whole armour," and let the watchword, be "total abstinence," for "we unto them that rise early in the morning that they may follow strong drink; that continue until night till wine inflame them." Much remains yet to be done, ere the lovely temple of unsullied virtue is reared in every heart; ere wisdom's ways shall be the paths of our every feet, which shall shine brighter and brighter even to the perfect day. ELIHU.

For the Christian Intelligencer.

Durham, July 16th, 1833.

MR. DREW.—I have extracted a short piece from my *Album*, written by Miss Eliza Newell, on the death of my brother, J. H. S., (whose death you inserted in 1832.) that I should like to have inserted in the Intelligencer if you think it worthy of notice.

With respect,

HARRIET B. STROUT.

To Miss H. B. STROUT,

On the death of a Brother.

When our fond hearts with grief are filled,
And pure affections too are chilled,
Then friendship soothes the heart to rest,
And sympathy can calm the breast.

In days gone by 'twas sweet to see,
The love that brother had for thee,
In innocence and joy;
Whilst days and evenings sweetly spent,
You felt and sung of calm content,
And love without alloy.

But morning beauties oft are spread,
The rose, ere morn may droop its head,
And wither in a day;
For this it was the withering dart
Had chilled the blood of Jacob's heart,
And borne him far away.

But shall we murmur or complain,
Since He, whose right it is to reign?
He gives and takes away!
We'll bow submission to the rod,
And own him for our Sovereign God,
And feel his powerful sway.

E. N.

POETRY.

From the Portland Advertiser.

SONG OF THE WANDERER.

"There is no peculiarity of my native New England
 I miss so much, as the roaring of the Sea."—Letter of
 an Abolitionist.

The roaring sea—the roaring sea!
 How would my heart rejoice
 To pace again its sandy shores,
 To hear its thunder-voice!
 I pine to see the rolling wave,
 To watch its sparkling foam,
 I pine to climb again thy cliffs,
 My own New-England home.

I list in vain to catch the tunes
 Familiar to my ear:
 I seek in vain to find a spot
 Like those I hold so dear.
 For every scene on which I gaze
 Seems dear and dull to me—
 And not a sound is heard like thine,
 Thou ever-silent sea!

What though a barren soil is thine;
 What though a rocky shore;
 What though a colder, colder sky
 Doth bend thy borders o'er;
 What though thy snow-crown'd mountains frown—
 Thy piercing north-winds chill—
 New-England—cradle of the storm—
 I love thee dearly still.

A brighter sky doth bend above,
 A warmer sun doth shine—
 A fairer soil doth smile around
 A wondrous son of thine;
 But still he sighs to view again
 Thy Mountains—Forests—Sea;
 Storehouse of Freedom! fondly still
 Thy son doth turn to thee!

MISCELLANY.

[From the Christian Messenger.]

EXTRACTS FROM THE "ASSURANCE OF FAITH."

By the REV. DAVID THOM, Liverpool.

We last week noticed this work and promised our readers some extracts from it as soon as an opportunity should occur. The following will give a general idea of Mr. Thom's religious sentiments.

"With the Calvinists he [the author] contends, that God, of His sovereign good pleasure, chose in Christ, before the foundation of the world, a certain number of the human race that they might be holy and without blame before him in love: Eph. i. 4; Rom. viii. 29, 30; xi. 7; with the Arminians, that Christ died for all; having been a propitiation not for the sins of believers only, but also for the sins of the whole world: 1 John ii. 2; Heb. ii. 9; and with the Universalists, that Christ ultimately saves all; it having been the express purpose of his coming into the world, that the world through him might be saved. John iii. 16, 17; Rom. viii. 20, 21; 1 Tim. ii. 4, 6; James i. 18. And yet with popular religionists of all descriptions, the author agrees in maintaining that the wicked shall be eternally punished: Matt. xxv. 46; 2 Thess. i. 9; Rev. xxi. 8. With all describing the Christian name, he strenuously contends for the Supreme Deity of the Lord Jesus. In denying the possibility of God's character being known to mankind, except by positive revelation; in denying that Adam, when he originally transgressed, forfeited spiritual and eternal life; and in some other respects he will be found to coincide in his views with the Socinians. Perhaps, as a whole, his sentiments are most agreeable to what is denominated the Supralapsarian Calvinistic Theory." Pref. pp. 14, and 15.

In some of these statements Mr. Thom approximates, sadly in appearance at least, to contradiction. How can he believe "with Universalists that Christ ultimately saves all," and yet with popular religionists of all descriptions, that the wicked shall be eternally punished," seems rather mysterious. But Mr. Thom devotes a whole chapter in showing how "eternal punishment is compatible with eternal life." The author's ingenuity is here finely developed.

"The fundamental principles with which I set out, is the fact recorded, or implied in every page of the sacred volume, that the whole human race naturally are wicked.—Rom. iii. 9—19; v. 12; &c. The justice of God is displayed in visiting these wicked ones with death as their appropriate punishment; the wages of sin is death. Rom. vi. 23. But their punishment is likewise everlasting. Matt. xxv. 46; &c. Their everlasting punishment cannot consist in everlasting torments; for this would imply that wickedness is everlasting, and that Christ instead of destroying, actually confirms the works of the devil; which, of course, cannot be. How, then, can the punishment of human beings as the wicked be rendered everlasting? Only by their being everlastingly destroyed. But how can they be destroyed more than they are by dying. Only by their having their present nature, swallowed up in another nature which, as everlasting shall render their existence hereafter as wicked beings absolutely impossible. But as the only everlasting nature which we know, or can conceive of, is the divine nature, Exodus iii. 14; 1 Tim. vi. 16; &c. therefore, it must, by their having their wicked nature hereafter, or by their having their wicked nature everlastingly destroyed, by their being ultimately raised in the likeness of the Son of God, that the punishment of the wicked, or human beings as such, which originally is death, can consistently with the whole tenor of Scripture, be converted into everlasting punishment. And yet, delightful thought! it is in this very fact that mercy is displayed, or that God appears the Saviour, as well as just.

The whole secret then is, that the same intelligent beings are presented to us in two different situations, and bearing two different characters. Originally, they are wicked or sinful. Gen. ii. 17, &c. As wicked or sinful they die—death being sin's wages.—Rom. vi. 23. But they are also raised from the grave, and the nature conferred upon them at the period of their resurrection, being immortal, or the nature of Christ, Rom. xi. 9; Rev. i. 17, 18, the punishment which they incur as wicked, is thereby rendered everlasting. Vol. 2, pp. 137, 138.

Such is Mr. Thom's explanation of his apparently self-contradictory propositions. We do not pretend here to judge of its correctness. The following passage is interesting from its bearing upon a prevalent opinion.

A large majority of popular religionists admit that at the final judgment such a display of the divine perfection shall be afforded as shall constrain even the wicked to understand and acquiesce, or, at all events, to apprehend the justice of the punishment inflicted upon them. Those likewise who en-

certain this notion place themselves in a false position: for

1st. They become bound to show that the divine perfection, and especially the divine justice may be understood and acquiesced in by beings, who nevertheless are the subjects of everlasting torments. According to many of those by whom the theory of eternal torments is maintained, the damned in hell are filled with horrible and inexhaustible rage against the holy name of God, and continue to blaspheme it for evermore. Such an idea as this, however, cannot of course be entertained by those who imagine, that the damned, although everlastingly punished, are nevertheless satisfied of and are constrained to acquiesce in the justice of their sentence. To suppose intelligent beings satisfied of the justice and propriety of the sufferings inflicted on them, and yet inflamed with resentment against the authority by which those sufferings are inflicted, is, as every man endowed with the slightest particle of common sense perceives, to suppose things which are incompatible and irreconcilable one with another. If, then, it be held down as a fundamental principle, that the damned hereafter are satisfied of and acquiesce in the justice of their sentence, it follows, as a necessary consequence, that instead of raging against and blaspheming the name of God, they must be patient and submissive under his mighty hand. That is, according to the theory I am now opposing, God visits with everlasting torments, beings who are completely satisfied of the magnitude and enormity of their offences, and therefore completely resigned to his blessed will! But is this possible? Does not the statement carry along with it its own refutation? It is the grand object of a judicious earthly parent, in punishing his child, to bring him to a sense of his errors; and the moment this is accomplished the punishment is discontinued; and yet the Father of Spirits, after bringing the wicked to a sense of their misconduct, the grand legitimate end of punishment—is nevertheless supposed by our ordinary religionists, to continue tormenting them forever! I pity, from the bottom of my heart, the supporters and abettors of the doctrine of eternal torments. How perplexing the dilemma in which they place themselves. The wicked hereafter either apprehend the justice of the punishment inflicted on them or they do not. If they continue throughout eternity ignorant of the justice which is displayed in their sufferings, then, undoubtedly they may, with the utmost propriety be represented as raging against and blaspheming the name of God forevermore; but in this case they cannot be spoken of as understanding, and acquiescing in the justice of their sentence.—God, under such circumstances, instead of appearing to them just when He judges, must be invested in their eyes with the attributes of a gloomy and ruthless despot: nay, the knowledge of his character and perfections being for these principles, confined hereafter to the righteous, or to the very same class of persons by whom alone it is possessed here, it follows that the nature and extent of divine manifestation hereafter, can in no respect whatever differ from or exceed what it is here. If, on the contrary, the justice and other perfections of the Deity are at the final judgment displayed to the wicked; and if the necessary result of this, is an acquiescence on their part in the divine procedure towards them; how, I ask can those persons who have been brought into a temper of mind so equitable and becoming, be subjected to everlasting torments? Let the supporter of popular theories, who conceives himself to possess sufficient ingenuity for the task, try to extricate himself from this dilemma if he can." Vol. 2, pp. 17, 18.

Mr. Thom exposes a contradiction found in the sentiments of Calvinists in the following manner. This class of Christians it is well known theoretically believe salvation to be purely by grace, the gift of God, and yet they are virtually acknowledging every day that this salvation is bestowed conditionally, that is, it must be attained by works. The great majority of professing Calvinists, if examined respecting their own personal hope towards God, will, if sensible and honest men, be obliged to confess, that they are not absolutely certain of possessing eternal life. They have a faint hope, or a good hope, as the case may be, of finally reaching the Heavenly Glory; but they conceive that it would be presumption—daring blasphemous presumption—for them to express themselves confidently in regard to the subject. Let me now endeavor to show them, as Calvinists—the glaring inconsistency—the marked self-contradiction—implied in their language. "We are certain," say they, "that eternal life is the gift of God; and that there never was an instance of its having been enjoyed by the children of men on any other footing. If not enjoyed gratuitously, we are satisfied that it cannot be enjoyed at all." So far well. Then you are certain that you yourselves are partakers of it. "Oh no; we are very far indeed from being so; on the contrary, we are not without fears, that we ourselves may yet finally come short of it." That is, my good friends, you profess to regard eternal life one moment as the gift of God, and another moment as not the gift of God: pray how do you reconcile the contradiction? "No such thing: we are certain that eternal life is the gift of God; we only say that we are not certain of its being the gift of God to us." I beg your pardon; you do contradict yourselves; and were it not that darkness hath blinded your eyes, you yourselves would be conscious that the language which you have just been employing is very nearly the *ipse dixit* of inconsistency—very nearly the grossest form in which self-contradiction could be expressed. You confess that you are not without doubts and fears respecting your own personal enjoyment of eternal life. Now, doubts and fears spring from a suspicion—whether avowed or not is of no consequence to my present argument—that something remains to be possessed or to be fulfilled by you before you can be entitled to derive comfort from the divine promises. If you call in question the genuineness thus assigned by me to doubts and fears, it is surely not too much to ask you to substitute a better. But how is this possible? Unless some idea of eternal life being attained to and enjoyed conditionally were lurking in your minds, whence could your doubts and fears arise? Unless there were in you some latent suspicion, that you were not yet possessors of the condition or conditions upon which you conceive everlasting life to depend, on what principle is your anxiety respecting a future state to be accounted for? Can any thing be plainer, than

that if you apprehend the blessing in question as bestowed on you unconditionally, you would likewise and as a matter of course apprehend it as bestowed on you certainly? Your own consciences, if listened to, will inform you that, notwithstanding all your professions to the contrary, you have suspicions that eternal life may after all be conditionally bestowed; and that to these suspicions of yours may be traced up your doubts and fears. But if so, how can you, conscious of cherishing such views and feelings, pretend to say, that you regard eternal life as a blessing which is unconditionally bestowed? Why, out of your own mouths you condemn yourselves. Take, then, your alternative. Either aver that in your view of matters eternal life is unconditionally bestowed, you, consistently with that declaration, perceiving it to be already and certainly your own property; or conscious that you entertain doubts and suspicions respecting your own personal enjoyment of it, hesitate not to avow, like honest men, that your views of the subject are conditional. What I am solicitous about, is, that while you are laboring under the suspicion of some condition or conditions, upon which, as you conceive, the inheritance of everlasting life depends; and while consequently, you are filled with doubts and fears respecting your own personal enjoyment of the privilege; you should not wrong your consciences nor expose yourselves to the ridicule of the discerning, by pretending to take an unconditional view of the matter. Cannot you see, that to speak of eternal life as in every case the gift of God, is to speak of it as in every case bestowed unconditionally; and yet that to admit the existence in your minds of doubts and fears respecting your own personal enjoyment of it, is virtually to declare that you are expecting it to be bestowed in your own case unconditionally. Laboring under doubts and fears respecting your own enjoyment of eternal life, and yet professing to regard it as God's gift—how do you attempt to reconcile the glaring—the monstrous inconsistency?"

*Commonly so called.—Author.
 †This is the second death. Rev. xx. 14, &c.; also, Gen. iii. 15, and 1 Cor. xv. 54.—Author.

From the Christian Messenger.
RIGHTEOUSNESS' SAKE.

"But and if you suffer for righteousness' sake, happy are ye."—1 Peter iii. 14.

We should carefully avoid confounding punishment with suffering. Punishment always presupposes, not only guilt, but consciousness of guilt, on the part of the individual upon whom it is inflicted; but there may be suffering where there has been no guilt.—Else why speak of suffering for righteousness' sake? "Jesus Christ the righteous" suffered the just for the unjust;—not that the punishment deserved by the unjust was inflicted on the Saviour—not that he was punished, in any sense—but that he suffered in a righteous cause. Paul and his co-workers in the Gospel ministry, suffered in like manner—and that they suffered for righteousness' sake will not be disputed. He who suffers for evil-doing is properly said to be punished—while he who endures privation, and tribulation, and reproach, in well doing, is justly said to suffer for the sake of righteousness.

The passage of scripture placed at the head of this article, may with much propriety be used in addressing Universalists. I shall consider it in three divisions—the fact, cause, and consequence.

1st. The fact that Universalists suffer many things from the opposing denominations, is too notorious to require proof. The particular nature of their suffering is not so well understood, and therefore deserves a passing remark. The alienation of the affection and friendship of kindred and former friends, is not the smallest item in the catalogue of the Universalist's sufferings. The cold salutation, the suspicious look, the distant bearing—these things must be expected by the believer in the promises of God. "These things were suffered by the Master, by his immediate disciples, and by all the primitive Christians. They have been suffered by all the followers of the Lamb; and should we expect—should we desire to escape them?"

But the alienation of the affection and friendship of kindred and former friends, is only a part of the Universalist's suffering. He must expect reproaches of various kinds. If he is of the number of those of whom God is especially the Saviour, he will be called to "labor and suffer reproach." Jesus was charged with having a devil—with being a gluttonous man and a wine-bibber—a friend of publicans and sinners—a dangerous man, &c. Similar reproaches must be expected by the members of the Saviour's household. Our motives will continue to be called in question—our characters will still be assailed by secret innuendoes; and "pious fraud" will still be resorted to as the only means of lessening our influence in society. These things we have already suffered, and we have no reason to expect a different state of affairs until the spirit of the religion of Christ is more widely manifested as the governing principle of the religious world.

2d. Having noticed the fact that Universalists suffer, let us bring to view the cause. It is not pretended by our opposing brethren, that Universalists are less moral than any other denominations of Christians. Besure, there are a few fanatical Partialisists who take every opportunity of assailing the general character of our denomination. The zeal of such men, however, is condemned by the more considerate of their own faith; and we may as well pass by their defamatory reports without farther notice.—The sufferings of Universalists are not caused by any suspicions that we are less moral than our neighbors. Nor is it our faith that subjects us to these things. Were we to say nothing about our distinguishing sentiment—and were we to sit down quietly in partialist churches, and give our support to sentiments which we utterly disbelieve—all would be well. That is, were we thus to do, we should not be called upon to suffer alienation of affection and friendship, reproaches, &c.

That Universalists suffer for righteousness' sake, is obvious—for our sufferings are caused by the unreserved avowal and defence of our honest sentiments. Mark well! no matter what we might believe, if we only kept it to ourselves, we should not be called upon to suffer the reproaches of our brethren. It is not simply our faith—but the open avowal and defence of it, that causes the difficulty. Do we act righteously in openly declaring what we sincerely believe? Surely

we do. Then it is obvious that we suffer for righteousness' sake.

How often have Universalists been told, that if they only would keep quiet, they might still retain their standing in the church;—they might secretly enjoy their sentiments, &c. All this confirms what I have already remarked, viz. that the difficulty referred to, arises from the righteous avowal and defence, of a solemn conviction of the truth of heaven!

3d. The third point to be noticed, is the consequence. By this I mean, the consequence of suffering in the manner referred to. "But and if ye suffer for righteousness' sake, happy are ye." Notwithstanding the trials to which we are subject, and the reproaches we suffer, still we can set our seal to the truth of the declaration, that they are happy who suffer for righteousness' sake. And that happiness flows, in a great measure, from a consciousness that we suffer, not for evil-doing, but for well-doing. We feel that we are performing our duty, and no more than our duty, in declaring the unsearchable riches of Christ. The joy-inspiring assurance of universal blessedness, prompts a desire that others might come to the knowledge of the truth; and in spreading abroad the glad news of salvation, we enjoy a satisfaction unknown to the cringing hypocrite, who bows at the altar of Baal to win the favor of an unbelieving world.

Let these considerations incite every Universalist to unwearied diligence in the great and good work. Remember, that whatever reproaches we suffer, are suffered for the sake of righteousness—for the righteous avowal and defence of "the faith once delivered to the saints."

A. C. T.

From the Universalist.

RICHES OF THE GOSPEL.

"Unto me," says Paul, "who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." This is an admirable expression. It indicates at once the spirit of humility which actuated its author, and the excellency of the work in which he was engaged. "The unsearchable riches of Christ!" The rich fulness of infinite love made known through him, to the world of mankind. The river of divine goodness, the streams whereof shall make glad the city of God, and from which the ransomed of creation shall drink and never die! We wonder not at this expression of the Apostle. It well accords with his language in the 11th of Romans, where, after speaking of the casting away of the Jews, and the receiving of them again with the fulness of the Gentiles, he thus gives utterance to his thoughts—"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.—For of him, and through him, and to him are all things, to whom be glory forever." Salvation, to him was not confined to the Jew; it extended to the Gentiles. And for the excellency of this salvation he ardently "labored and suffered reproach"—for this he counted all else but dross. His capacious mind was filled with this ever-enlarging subject, and the record of his sentiments have come down to us in their vigor and purity.

And better sentiments we know not where to find. They are those which agree with the whole tenor of revelation, and which alone can give peace to every devout Christian and well-wisher to the human race.—Men may indeed oppose them. The refined philosopher, who has imagined his own high wrought opinions of too much consequence to descend to a level with the religion of the Nazarene, may reject them as of little worth, and as suited only for more limited understandings. The sincere believer in eternal misery may denounce them as dangerous to the welfare of society, in removing the proper inducement to virtue, and giving encouragement to sin. The individual who seeks to keep on favorable terms with popular opinion, may strive to suppress them, (although he agrees to them secretly,) from motives of propriety, and fearing to incur the odium of heresy! But place either of these individuals in a situation where prejudice and motives of mere worldly policy are hidden to keep silence. Take the unbelieving philosopher at a time when the energies of his great soul are at work within him;—when, like a man and a true moral philosopher, he is asking himself the question "if a man die shall he live again," and finds no decisive answer, save in that book which he so lightly esteems.—Take the advocate for the doctrine of endless misery, who is daily living in the belief that he shall, if ever he reaches heaven, behold forever the indescribable torments of those who, when on earth, were nearest and dearest to his affectionate heart; and who shudders while he meditates on such a scene! Or him who regards the voice of popular opinion more than conscience, when he is removed from the influence of the public voice, and holds communion with himself alone. And ask them if the assurance of life and immortality beyond the grave, as made known in the gospel of Christ, and advocated by the great apostle to the Gentiles, is not a matter of the deepest concern to every human soul; if it is not worth cherishing, worth defending; and if it is not calculated, above every other doctrine, to leave a most salutary influence on the hearts and lives of men? There can be but one answer to these questions. That answer will assuredly be heard in defence of the "unsearchable riches of Christ."

J. G. A.

RICHES.—What are they? Who is rich? Is it he who has fifty thousand dollars, or one hundred thousand dollars, or one million of dollars? Kings are beggars sometimes on their thrones, and merchants whose ships float on every sea, yet a poor mechanic has enough to lend. To be rich is to want nothing; to have no wishes which you cannot gratify; and the term "getting rich," should not mean laying up money, but retrenching superfluous desires. Napoleon, with his imperial power, was more a slave than a common soldier, who received a certain stipend a day, however mean. Wealth brings wants "hills on hills and alps on alps arise." It is incompatible with true independence. Diogenes was richer than Alexander. The one had all he desired in the warmth of the sun; the other, although master of a world, wept over the narrowness of his power.

Outward comforts are like the rotten twigs of a tree; they may be touched, but if they are trusted to, or rested upon, they will certainly deceive and fail us.

Libel Suits. A black fellow in Alabama, having been slandered was advised to apply to the Courts for redress. He replied, "I shall never sue any body for slander. I can go into my shop, and work out a better character in six months, than I could get in a Court house in a year."

ADVICE GRATIS.—A certain Judge, after hearing a florid discourse from a young lawyer, advised him to pluck out some of the feathers from the wings of his imagination, and put them into the tail of his judgment.

True friendship is one of the greatest blessings upon earth; it makes the cares and anxieties of life sit easy, provides us with a partner in affliction to alleviate the burthen, and is a sure resort against every accident and difficulty that can happen.

Jesus is the way—and out of this way there is nothing but wandering. Jesus is the truth—and without this truth there is nothing but error. Jesus is the life—and without this life there is nothing but death. Quenes!

Where should the frightened child hide his head but in the bosom of his father? Where a christian, but under the shadow of the wings of Christ his Savior?—Hooker.

Some have thought all means lawful to compass that which is necessary, whereas the true logic is, that the thing desired is not necessary if the ways are unlawful, which are proposed to bring it to pass.—Clarendon.

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Gardiner, July 25, 1833.

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